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עליון יחום על דל ואביון ותחו עיננו ועינכם בציון אנחנו אלה פה חתוכ,
מטה :

DAVID KAUFMANN.

THE MANDAIC VERSION OF PSALM CXIV.

FOLLOWING in the footsteps of W. Brandt (*The Mandaic Religion*, p. 134), Lagarde has shown that a passage from the *Sidra Rabba*, the holy book of the Mandians, is borrowed from the 114th Psalm (*Mittheilungen*, Vol. IV., p. 44). He even ventures so far as to allege "that what the Mandians have borrowed is a more original, and more complete, though more ornate form of the Psalm." In reality, the verses, in which the Mandaic version is richer than the 114th Psalm, are in no way so constituted as to incline one to regard them as forming an original part of the Psalm. Moreover, the two most important of these Mandaic verses probably come from another Psalm, an idea which has escaped Lagarde. They are contained in lines 6 and 9, according to Lagarde's arrangement and translation. Line 6, *ואילאתא ברבאר משאחטא עולאואיהן*, "and the hinds of the forest destroyed their young," line 9, *וארויא בלילבאן*, "and the cedars of Lebanon are broken." Both these lines are undoubtedly taken from the 29th Psalm. In line 9 one can see at a glance the resemblance to the Targum of Psalm xxix. 9, *קלא ד"י מתבר ית ארזי לבנן*, and l. 6 is merely a paraphrase to the words in Psalm xxix. 5, *יחולל אילות*. For the "destroying their young" in the Mandaic is certainly nothing else than a reference to untimely births brought about by a shock, which meaning some apply to *יחולל* (see the commentary of Ibn Ezra i. 1). *משאחטא* is either a Mandaic idiom, with which *שחת* of Genesis xxxviii. 9 may be compared, or an incorrect rendering, as Lagarde believes, of *הַבִּל*, which denotes, "to bring forth in pain" and "to destroy." In the latter case we must assume that the Mandaic translator read *יַחְבֵּל* in place of *יחולל*. At any rate it is clear that this translator enriched the glowing description of the effect of the appearance of God upon nature, which he derived from the 114th Psalm by two incidents which he took from the 29th Psalm that depicts a similar scene. The "voice of God," which in the latter Psalm is the cause of this wondrous effect, is simply omitted by the writer altogether.

W. BACHER.